2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

lata for the original flavoured earth, and of Thale rice for the leguminous creeper, desire arose among them, and four of the men took the four women to wife. The fifth man naturally resented being left compulsorily single, and pelted the happy couples with stones on their marriage night. Sympathy with the feelings of this archetypal bachelor has perpetuated the stone-throwing by the lu-byos down to the present day, and if there is no dearth of eligible spinsters in our times, the lonely bachelor may be allowed to express his envy of his friend's bliss without being accused of anything but gross cupidity. 585 773

After marriage the couple almost always live for two or three years in the house of the bride's parents, the son-in-law becoming one of the family and contributing to its support. Setting up a separate establishment, even in Rangoon, where the young husband is a clerk in an English office, is looked upon with disfavour as a piece of pride and ostentation. If the girl is an only daughter, she and her husband stay on till the old people die. 591 583

Polygamy is recognised and permitted, but practically does not exist now in British territory. A man with more than one wife becomes a subject of common talk, and a native official now living is well known all through the delta as the myo-ok with twenty wives. In native territory the right to have several wives was equally little used in practice. Many of the high officials who travelled about over large districts had wives in almost all the towns they visited —a custom in great measure induced by the rule which provided that the mayă-gyi, the chief wife, had to be left in Mandalay as a hostage for the fidelity of the official. But the great bulk of the people are, and always have been, monogamous. King Mindôn had fifty-three recognised *wives*, of whom thirty-seven survived him. His children numbered one hundred and ten, of whom upwards of fifty survived him. Besides the wives, like Solomon, he had numerous concubines. So, indeed, have many lesser people. 595 ● [647]

The forbidden degrees are few. Marriages with mother, daughter, sister, and half-sister, aunt, grandmother, and granddaughter, are forbidden, but none else. A son may marry his stepmother; it is expressly mentioned in the 582

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
APl Burma
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607 *Husband–Wife's Elder Sister.* This relationship tends to mirror a conflict between sex and age as status factors in Burmese culture. There is an implicit conflict between the husband's position *as a man* and his wife's elder sister's position, in many cases, *as his senior in age,* having a claim on outward respect and obedience. In practice this relationship is often cool and aloof in nature, very different from the free-and-easy one between husband and wife's younger sister described below.

Husband–Wife's Younger Sister. A man is expected to show great favor to his wife's younger sisters and display more interest in them than in his own sisters. He buys them presents, gives them spending money, and covertly he is expected to be on the lookout for prospective husbands for them. Quite frequently, the wife's younger sisters will accompany her and her husband when she marries, and all will live together. Although husband and wife's younger sisters engage in a great deal of mutual teasing and joking, the relationship does not assume a sexual aspect. Polygyny is very rarely practiced among the Burmese; [595] when it is, however, it takes the sororal form. The rather free-and-easy pattern of behavior between husband and wife's younger sisters sometimes gives rise to suspicion and gossip in the village, when a man and wife are not getting along well, that he is carrying on love affairs with his younger sisters-in-law.

Mother-in-law–Daughter-in-law. A daughter-in-law is definitely subordinate 606 to her mother-in-law; if they live in the same household, the mother-in-law is entitled to the best room and to be waited upon by her daughter-in-law. Significantly, the Burmese term for daughter-in-law, cwêimà, means literally "sweat woman."

Mother-in-law–Son-in-law. θamè, the term for son-in-law, means "desired son." A son-in-law is a privileged member of the family of his wife. His wishes are respected and his comforts looked after. His mother-in-law will instruct his [607] wife's younger siblings to show him respect and deference.

Father-in-law–Son-in-law. The son-in-law has the social status of a son in his wife's family. He has the right to expect his father-in-law to sponsor his career even more than his own father.

Father-in-law–Daughter-in-law. The daughter-in-law is expected to regard and treat her husband's father very much as her own father.

Grandparent–Grandchild. Because of the great difference in age between 603 these generations, great respect is theoretically due to grandparents. In practice this may be flouted and great indulgence shown to grandchildren. Grandparents